

I am the good Shepherd.

John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

Haugen, Rev. A. K. Shepherd giveth
his little sheep.
Mar 46
Jan 10:11

Volume 21

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No. 14

11th Sunday after Trinity

LEAVE SIN, LIVE CHRIST!

Epistle: Rom. 6: 1-23.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." V. 12.

Christ or sin — which reigns in your life? It is a Scriptural truth that it is either Christ or sin that reigns. One or the other has the ruling power in every human life. Certainly it is not God's will that sin should be in the place of power.

The writer to the Romans would like to speak earnestly and sincerely also to us of this modern day regarding this. Baptism, to Paul was a great God-given blessing. Baptism into the name of the Triune God means actually to be made His property. One is not his own, but God's property. Christian baptism means being baptized into Christ's death, Paul tells us. There can be no faith in Christ without faith in His death, the death that was for our salvation. Christ paid the ransom for the sins of the whole world, therefore also your sins and mine. Being baptized into Him means not only that we are His, but also that He is ours. We become partakers of His death. His death becomes effective for our life. Therefore since in His death He atoned for all sin, in baptism that atonement is made ours.

The atonement of Christ was a reality because Christ did not only die but rose again from the dead, thus showing His victory over sin. The follower of Christ, then is called not only to be a witness of the death of Christ, but also to walk in a new and holy life, just as Christ rose from death to a glorious life. God's power raised Him from the dead and His power must also raise the Christian to the new life according to the will of God.

When we hear the gospel it challenges us to "let not sin reign". In other words; leave sin, live Christ! By nature, according to man's inclination after the fall, sin "has made the body an instrument of every evil desire, and has brought upon it sickness, distress and countless pains, with death in the end". Without faith in Christ one cannot escape that his life becomes an instrument of evil, for without faith it is impossible to please God. To be away from Christ means separation from the only power that can keep from sin.

Dear readers, leave sin, live Christ. The Word admonishes you to "come out from among" those who yield themselves unto sin. The power of sin upon the mortal body is great. It lends itself so easily to evil. The lust of the flesh is strong, and is directly opposed to the will of God. Note what takes place when man permits passion to control. Hate becomes rampant, gruesome disease sets in, and the sinner despairs. Where "sin is in the saddle" it wrecks human life. "Be sure your sin will find you out."

With Christ in the control place in life there comes a peace that the world cannot take away. Living in covenant relationship with Him there can be no compromise with sin. Sin must be repented of and left. Today, however, as among the Romans, there are those who, misunderstanding the gospel would "continue in sin, that grace might abound". This is utter perversion of the simple gospel. The Christian is dead to sin. He cannot live in it. He lives unto God.

Dear reader, may you by God's grace, be made willing to leave sin, and to live Christ. This is God's good will also for you.

"O what emptiness! without the Savior
'Mid the sins and sorrows here below!
And eternity, how dark without Him!

S.L.B.I. and C.L.C.

We commend to our readers the splendidly written article "Moorings" under the title "Topics of Interest" on this page. This is written by our regular contributor Pastor A. K. Haugen. This was to appear in the second August issue, but we sense the urgency of such a reminder.

Te securing of a good education has received a tremendous impetus during wartime. The young people of the land are education-conscious. They realize the need of education in our modern world.

Our church schools offer Christian Education. These schools emphasize Christ's claim on human life. The "education of the heart" is stressed. The premise is that man does not live by bread alone but by every word that proceedeth out of the mouth of God.

Applications are flowing into both schools again this year. What does this portend? It presages a day of opportunity for our Church. It reveals an open door set before us.

May we remind our readers to

SEND IN APPLICATIONS EARLY

It is sad when Lutheran parents fail to send in applications early enough and they have to be informed that there is no more room. If you are contemplating to attend one of our church schools send your application in now.

Then too—pray for these schools. What mighty opportunities is placed before them. What responsibility! How it plays into eternal destinies and effective service. Pray that the Lord my lay hold on our youth. Remember these prayers have the urgency of eternity in them.

For His Sake

At the close of a battle in the days of the war, a young man was found dying on the battlefield. A soldier stopped to render him assistance, and as he moistened his lips and made his head rest easier, the dying man said, "My father is a man of large wealth in Detroit, and if I have strength I will write him a note and he will repay you for this kindness."

And this is the letter he wrote: "Dear Father, the bearer of this letter made my last moments easier, and helped me to die. Receive him and help him for Charlie's sake."

The war ended, and the soldier in tattered garments sought out the father in Detroit. He refused to see him at first because of his wretched appearance. "But," said the stranger, "I have a note for you in which you will be interested." He handed him the little soiled piece of paper, and when the great man's eyes fell upon the name of his son, all was instantly changed. He threw his arms about the soldier, and drew him close to his heart, and put at his disposal everything that wealth could make possible for him to possess. It was the name that made the difference. And thus we stand on redemption ground, before God in the Name of Jesus Christ, and He speaks for us as did Paul for the Roman slave Onesimus.

—J. Wilbur Chapman.

More and more, as I get older and go on preaching, I find that if I take a text, I need the whole Bible to explain it.

—G. Campbell Morgan.

Only night and tears and endless woe!
What, tho' I might live without the savior,
When I come to die, how would it be?
O to face the valley's gloom without Him!
And without Him all eternity! Amen!
—E. H.

TOPICS OF INTEREST

Moorings

There they are, your Jack and your Mary, attending school away from home for the first time—new teachers, new companions, new surroundings. How will they fare.

Like all young folks they are so alive and impressionable. Like ships with full sails, every wind affects them. To what destiny will the winds bring them? The mighty influence of their teachers and companions, and the drift of that new atmosphere whether will it carry them?

Mother and Dad, well might you think on this! For the deadly dynamics of atheistic instructors have blown many a precious cargo to shipwreck on the rocks of doubt. The example of ungodly companions has drawn many a craft into a whirlpool of destruction. A worldly attitude, imperceptible perhaps, yet continuous, through the days and months may drift these ships miles from the safe course.

What environment did you choose for Jack and Mary? A Christian and Lutheran school where they might receive their education under Christian teachers and in the fellowship of other Christian young folks—where they might not be blown off their course, but rather continue in it? If so, how fortunate for Jack and Mary!

But perhaps our Lutheran schools were so filled that they did not gain entrance? Or the training they sought was not offered by our schools, and they had to go elsewhere. Did you then do all you could to give them mooring ropes? Did you write to the pastor? Did you give them the address of our Lutheran Church there and encourage them to attend service, Bible study, Luther League and L.D.R.?

And those important yet rather invisible moorings? Did they have any along from home? When the winds of ungodly examples blow into their sails and the fitful gust of false doctrine sweeps across their path what kind of memories, examples and training have they from home to keep them moored to Christ the Rock? And do your prayers follow them day by day? Fortunate are the young folks who have these invisible moorings.

Mother and Dad, does your Jack and your Mary have them?

—A. K. H.

Duty-free Religion

A story is told about the famous preacher, Phillips Brooks, in which a woman returning from Europe came to him in great excitement, saying, "Oh, Dr. Brooks, I am just back from Europe, and have brought with me the most wonderful religion."

"That's very interesting," replied the great minister, "but how did you get it past the customs office when you landed?"

"Why, what do you mean?" exclaimed the woman in amazement. "The customs office has no interest in a new religion."

"Oh, I see," said Dr. Brooks. "That must be because this religion has no duties connected with it."

Prayer

Thomas Ellwood

Oh! that mine eye might closed be
To what concerns not me to see;
That deafness might possess my ear
To what concerns not me to hear;
That truth my tongue might ever tie
From speaking words of vanity;
That no vain thought might ever rest
Or be conceived within my breast;
So that in deed and word and thought,
Glory may unto God be wrought.
But what are wishes? Lord, mine eye
Is fixed on Thee, to Thee I cry!

S.L.B.I. A Venture of Faith

There's smoke coming from the chimney again at the old Outlook College in which S.L.B.I. a Bible Institute and a Lutheran High School, is carrying on its great task. The cooks in the kitchen are baking bread this afternoon, a quartet in the Chapel is practising for the Bible Hour over CFQC, a Luther League committee is making plans in the southwest classroom, the drayman just arrived with a box of books for the Bookstore, some boys are fixing the baseball netting out on the campus, one of the students is in the President's Office discussing plans for full-time work in the service of the Lord.

The Saskatchewan Lutheran Bible Institute is now a fact. It stands today before our eyes as a living witness to faith in God. It is throbbing with life and action and power. It is life and action and power directed along the finest way of life, Christ's way.

Now that reality is before us we forget the venture, that lowly beginning when often the questions came and the doubts arose. Should the doors be opened? Should S.L.B.I. be started when such great obstacles blocked the way? Where would the funds come from? Where could teachers be secured? Would there be any students? To one schooled in the business of the world the enterprise was foolish. Sell the buildings, let it go for taxes, why bother any more? But we read in I Cor. 3:19 the wisdom of this world is foolishness with God.

Hearts with vision saw the souls of men, young men and women, dying, starving to death for lack of spiritual food, and from their heart the prayer of obedience went up to God. We can't see the whole plan, Lord, but if obedience is what is needed here am I send me. Thus S.L.B.I. answered the call to service in the vineyard of the Master. It was a venture, a stepping forth into the unknown. The first step has continued in a walk of five years with ever-increasing growth and blessings.

It has continued to be a walk of faith. Faith, that mighty thing that rests on the promises of the Almighty God, stirred in the hearts of men and S.L.B.I. came into being. It began in the dark, storm-filled, wardays of 1939 when young men and women were going away to serve their country. They needed faith in God for their battle with death. Many of them realized the need and spent some time at S.L.B.I. before their call-up came. From the mud of Italy comes the answer to that faith in action that brought S.L.B.I. into life, when a soldier tells what a year at that school meant for him in the army.

The Saskatchewan Lutheran Bible Institute at Outlook is a venture of faith, not just one first step, but a continuous walk of faith proving from day to day that the Lord uses this institution in our midst to carry out His plans. It is a venture of faith that proves to us our need of the study of God's Word, as pastors, as farmers, as home-builders, as teachers, and in every walk of life. Let us support it with our prayers and with our means that it may go forward.

—J. B. H.

How Much I Owe

When I stand before the throne,
Dressed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unswerving heart;
Then, Lord, shall I fully know —
Not till then — how much I owe.

C. H. Spurgeon.

Cleanse, Lord, and purify my heart
And make it clean in every part;
And when 'tis pure, Lord, keep it so,
For that is more than I can do.

The SHEPHERD — HYRDEN

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As this issue of the Shepherd goes to press there are still reports of the District Convention to come in. Many and significant are the decisions made. Comments on some of the major decisions will be made later.

We would urge that brief news reports of interesting matters be sent in. This is our District church paper and we should have more news from the field. Kindly send in such news items, but please sent brief reports.

The Bethany Sunset Home

Dear Editor. —

I should have sent in this List of Donations, some time ago, and had the list ready. But the next few days so many In memorials came in, I wanted them on the same list.

Words cannot express the encouragement it gives to us, who are so closely connected with the Home, to know we have so many kind friends, remembering us time and time again. My wish and prayers is that you all may receive much joy and blessings, in remembering the work for the Aged.

A Sincere Thanks and appreciation to you all.

Yours in the Service for the Aged.
Sister Marie Weiks.

* * *

Gifts in Cash

ARMENA, ALTA. — Mr. and Mrs. Bert Lomnes, in memory of Mr. Elling Olson of Camrose \$1.00.

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Mrs. R. C. Reinhart \$1.00; Sister Marie Weiks \$2.00.

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HAGEN, SASK. — Mr. and Mrs. H. Basteness and Family in memory Mrs. Emma Anderson \$5.00.

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Mr. and Mrs. C. W. Olson \$2.00; Mr. and Mrs. A. K. Field \$2.00.

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* * *

Gifts in Natura

BAWL, ALTA. — Mr. and Mrs. A. H. Gunderson 50 doz. of Eggs.

Sincere Thanks to Ole Leiren for the use of Horses for Farm work.

Mrs. Bertha Anderson

A gathering of fifty relatives and friends met at the home of Mrs. Bertha Anderson on June 3rd. to celebrate her 75th. birthday. Her birthday was May 29th. The was presented with many lovely gifts. Out of town relatives were Mrs. J. Holland, and daughter, Mrs. T. Morris of Seattle, Washington, Mr. and Mrs. H. Haaland, and Mrs. Ed. Tjensvold all of Alticane, Sask., Mr. and Mrs. Otto Anderson of Saskatoon. A lovely dinner and supper was served by the family and relatives.

Sjelsørger - oplevelser

I utgaven for 1935 av en aarbok som det svenske stift i Finland utgir, finnes en rekke beretninger av svensk-finske prester under fellestitelen "Minnen fraan själasörjar-verksamheten." Da disse minner er gripende og lærerike, har vi tillatt oss aa laane noen av dem, og vi gjenforteller dem her i norsk språkdrakt.

Det første er fortalt av en sogneprest i Helsingfors, prosten A. J. Bäck:

"Det var en mørk høstkveld i nitti-aarene av det nittende aarhundre. Ute raste en sterk storm. Aarets siste løv blev revet av trærne i parken tversover gaten for vaart hjem, og for i hvirvlende heksedans nedefter gatene. Det var en kveld da en mer enn eller nøt hjemmets trivelige ro.

Da ringte med ett telefonen. Det var bud fra ett av byens sykehus at en dødssyk ung kvinne gjerne vilde tale med mig.

Jeg maa tilstaa at jeg kjente sterk ulyst til aa gaa dit — ikke paa grunn av uværet, men paa grunn av at uhyggen efter en opskakende oplevelse noen dager forut paa samme sykehus enda satt i mig.

En hustru hadde da kalt mig til sin mann, som allerede lenge hadde ligget syk. Med synbar uvilje tok han imot mig. Vrantent svarte han paa noen faa spørsmål jeg rettet til ham. Jeg forsøkte aa si noe om menneskets synd og trang til Guds naade, da han i veldig sinne avfrøt mig og betydte

mig at jeg traks skulde pakke mig vekk. Jeg reiste mig for aa gaa, men sa ved avskjeden: "Deres hjertedør synes nu fast tillukket; men skulde Herren i sin naade faa aapnet den, saa husk at Jesus Kristus kom for aa søke og frelse de fortapte." — Da jeg senere paa dagen maatte innom sykehuset, fortalte pleiersken mig med taarer i øinene at mannen i mellemtiden hadde avgaaet ved døden. Like før han døde han i fullt raseri reist sig op i sengen og skrappt med neglene paa veggen; saa hadde han ropt saa det hørtes lang vei: "Satan! Satan!" Med dette fæle utrop hadde han gaat inn i evigheten.

Dette kom mig fore paa veien til sykehuset denne uværskvelden. Og jeg kunde ikke annet enn spørre: "Hvad skal jeg oppleve i kveld?" Med en bønn paa mine lepper om hjelp steg jeg inn.

Utenfor sykestuen traff jeg lægen, som sa: "De har ikke lang tiden aa gjøre paa, hr. pastor; for patienten maa operes saa snart som mulig."

Et eneste blikk paa den syke lot mig forstaa at jeg her befant mig i dødens forgaard. — Med graat stammet hun frem sin bekjennelse. Hun hadde troende foreldre, og i konfirmantiden hadde hun vært sterkt paavirket av Guds ord. Meget mot sine foreldres vilje hadde hun tatt arbeide inne i hovedstanden. Der gikk det som med saa mangen uerfaren landsens pike: fall og paafølgende elendighet. Til slutt kom det i dybeste fortvilelse: "Det er ikke tid nu til aa faa fars og mors tilgivelse. Og Guds tilgivelse kan jeg ikke vente, for jeg har syndet mot Guds Hellige Aand."

I mitt hjerte ropte jeg til Gud om hjelp til aa føre henne paa rett vei. Saa var det som noe saa mig: Les 1 Tim. 1, 15! Gang paa gang gjentok de velsignede ordene: "Det er et troverdig ord og fullt verd aa mottas, at Kristus Jesus kom til verden for aa frelse syndere, og iblandt dem er jeg den største." Etter de mange aar kan jeg ikke lenger erindre nettopp hvorledes jeg anvendte ordene. Men jeg husker ganske klart hvorledes jeg møtte hennes klage over aa ha syndet mot Aandet. Jeg sa: "Vil De da for tid og evighet avsverge den Herre Jesus?" — "Nei, nei!" kom det i angst. — "Da har De heller ikke syndet mot Aanden; ellers hadde han forlatt Dem. Men nu har Aanden virket hos Dem trang efter Jesus. Derfor skal De ikke lenger gruble over dette om synd mot den Hellige Aand; det er djevelen som vil faa Dem til aa tro Dem skyldig i den, for aa holde Dem borte fra Jesus." — "Er det virkelig sant?" — "Ja, det er sant. Hør nu efter!" — Og jeg gjentok paa ny Paulus' ord om hvorfor Jesus er kommet.

Guds Aand var nær. Dekket fal fra den botferdiges øine, og hun fikk naade til aa tro Gud paa hans ord. Jublete glad utbrøt hun: "Jeg — den største blandt syndere — er frelst."

Det var med takk og lov i min sjel jeg den kveld gikk hjem fra hospitalet. Stormen raste med uforminsket kraft, men midt i stormen kjente jeg fred og ro. Det var som om jeg følte Faderens armer rakt i kjærlighet og naade ut mot en verden hvis synd var sonet for.

Næste morgen gikk jeg igjen til sykehuset. Der blev det mig fortalt at den syke hadde utaandet kort efter operasjonen. "Men," sa pleiersken, "det var en skjønn død. Paa operasjonsbordet, like før hun gikk under narkosen, sa hun til sig selv med ubeskrivelig jubel i røsten: — "Jeg — er — frelst!"

Den Rette Aand?

Engang blev en av de kristelige anstalter i Beuggen ved Basel utsat for nogen sterke angrep i schweiziske blade, som ikke bare angrep dem, men likefrem haanet dem.

"Da grep jeg min pen," fortæller C. H. Zeller, anstaltens daværende forsttander, "og satte mig ned og skrev et svar, hvor jeg paa en pen, men ogsaa spydig maatte tok til gjenmæle. Jeg følte ganske visst inderst inde en svak protest, men var allikevel tilfreds med det svar jeg hadde skrevet.

Litt efter fik jeg besøk av en ven som jeg viste det jeg hadde skrevet. Han blev mer og mer alvorlig eftersom han læste. Jeg ventet at han skulde begynde at smile; men istedet rystet han flere ganger misbilligende paa hodet. Da han hadde læst svaret tilende, sa han alvorlig:

"Min kjære broder, har du ikke dyppet din pen i djævelens blekhud?"

Behøver jeg at tilføie, at min artikkel aldrig blev offentliggjort?"

When the following article was sent to the printer there was no indication that the war would soon end. However, we believe that it is well for us to read this article that sets forth the stark reality of war. It will help us to see the need of thanks-giving for peace. Read it!

DO YOU KNOW
WHAT WAR IS?

Alf M. Kraabel Chaplain, U. S. Army

Do you know what war is? It's a fair-haired Iowa farm lad, lying in one of the fox-holes in the hills in the Philippines. He wallows and slithers and squirms in his own blood and vomit and excreta. The mosquitoes, the flies, and the host of jungle insects make merry as they play hide and seek on the gory field of his open wounds. In the anguish of his unspeakable pain, for he has been hit by Jap artillery, he cries out, and hies cries pierce the minds and hearts of his fellows, haunting them and driving them almost to madness. No one can help him, for to leave one's fox-hole after dark is certain death, either by our own patrols, or by enemy snipers. His pain is almost unbearable, the ache and utter loneliness of his heart is even worse. Is he to die here, with no one to comfort him, to hold his hand, to soothe his throbbing head? Is this to be for him the crown and glory of everything for which he had lived, and hoped, and prayed? Mercifully at about 3 A.M. he sinks into unconsciousness, and his plaintive, pitiful cries are stilled. In the morning, medical corpsmen find him, and he is brought to our hospital where expert and sympathetic surgeons and medical technicians give him the best that modern medical science can provide. He will live, and will soon be able to think and dream and hope as does a normal young man. In his heart there will be a terrible hatred of war. It is to be hoped that there will be an equally terrible hatred of all that which brings wars to pass.

And here is this fine young American lad, brought to our hospital, direct from the battle field. He is not seriously injured, but in these parts every scratch, every abrasion must be cared for without delay, lest jungle rot, gas gangrene, or some other fatal complication set in. But his first words are a request that someone please wash the Jap brains out of his hair! He had liquidated three of the sons of heaven, when a fourth thrust him through with a bayonet. In a fierce hand-to-hand struggle which followed, our GI Joe was downed, and the Jap was about to finish him off with a dagger thrust, when GI Joe's buddy brought the butt of his rible down on the head of the Jap, and blood and brains splattered all over the face and hair of our wounded comrade. And his hair was an unholy mess! He'll soon be back at the front with all the zest and swing of a stalwart American knowing that "eternal vigilance is the price of liberty" and that peace must be pursued as whole-heartedly and as determinedly as in war. He is fighting, and he hates it; he is fighting for you and for me, for our children, for our Church, for everything that we hold to be good and true, for time and for eternity.

Do you know what was is? It's a ward-boy (we have no nurses at the moment), coming into the chaplain's office and asking that the chaplain go talk with the boy in Bed 6, Ward 2. O likely lad he is, with a rich and thick southern accent. He was brought in a few days ago with a shrapnel wound in his right leg. It was hoped that the leg could be saved, but today it was decided that the leg would have to come off. The ward-boy wanted me to tell the boy that he was going to the surgical tent to have his leg amputated. Not a pleasant task, but the way that young lad took it, without a quiver, without a word of bitterness or blame! He went to surgery; I went with him and left him in the hands of expert men who gave him the best. He will recover nicely and in a year or so will be able to walk normally on his artificial limb. BUT what kind of an America is he going back to? Will he find there the same spirit of self-forgetfulness with which and in which he and his buddies had to fight over here? Will he be able to forget the loss of his own leg,

Lutheran Sunday School By Mail

The first of October 1945 marks the opening of the new School Year of Lutheran Sunday School by Mail. Three new courses are in preparation for this year, Grade VI and Grade VII and Post Confirmation Course. We are printing a copy of our Enrollment Blank in this issue. If you should like to make use of the lessons, fill in the blank and mail it to Lutheran Sunday School by Mail, Outlook, Saskatchewan.

ENROLMENT BLANK
LUTHERAN SUNDAY SCHOOL BY MAIL
S. L. B. I. OUTLOOK, SASKATCHEWAN

Date.....

Name Age

Address Grade in School

Name and address of parent or Guardian

Name and address of Pastor, if any

Previous Christian training

Please underline course desired:

- Kindergarten—New Testament Leaflets
- Grade I—My First Sunday School Book
- Grade II—My Second Sunday School Book
- Grade III—God Speaks To Me
- Grade IV—Listening to God
- Grade V—God's Chosen People
- Grade VI—The March of Faith
- Grade VII—Forward with Christ
- Confirmation Class—An Explanation of the Catechism by [Grimsby
- Bible Class—Studies in the Book of Acts

The pupils may send their finished lessons to Outlook, or have them corrected by a Lutheran Pastor or Sunday School teacher. The latter is preferable for it affords them an opportunity to learn what progress the pupils are making. If to be corrected by Sunday School Teacher, give his or her name and address here

If to be returned to Outlook for correction check here

Have you a Bible to use with these lessons

Do you have a Sunday School book to use with these lessons

If you do not have the Sunday School text book that you need for this course, please send order with this application. This book costs fifty cents postpaid. Bibles are also available at various prices.

Tell others about these courses. Write on the back of this sheet the names and addresses of others you think would be interested, to enable us to send them sample lessons.

the agonizing death of many of his comrades? (I performed a general funeral service the other day in our American cemetery here in the Philippines. Row upon row the crosses. Privates, sergeants, officers, who lie there in death, that theirs and ours may live in peace at home. 'Do you want to know how long your heart strings are, and how painfully they can tug and pull? Walk with me in that cemetery or in many others like it.) I am sometimes terribly afraid of what the returning veterans will do with America when once they get back and come to realize their power and influence. I am sorry now for some of the gentry of the land. They are going to learn, bitterly, the truth of Psalm 49: 10-11. (And again, by the way, did you ever read anything more fittingly adequate to the Japanese American negotiations just preceding Pearl Harbor than Verse 21 of Psalm 55?)

Do you know what war is? It's a young man from somewhere in America. He is brought to our hospital, terribly wounded and hurt. A bullet hit him in the neck, and reached his mouth, exploded. When I saw him, directly after he reached us, the tongue and cheeks and lips were hanging in shreds, bloated and bibulous with blood and dirt. A horrible sight, gruesome, re-

volting hideous. Why, in God's Name why must this horrible slaughter go on from generation to generation? I'm learning some of the finer points of theology out here (I still think that all theological professors should be required to spend at least six months in the chaplaincy). I'm learning, not out of books, but out of the blood and sweat and tears of men who fight and die for me. These two things I learn, over again: Man is a DEVIL, with a heart that is foul and filthy and mean and rotten and incorrigibly sinful. "I know that in me, that is in my flesh, dwelleth NO GOOD THING." Anyone who proposes to deal with human relationships and ignores this one basic fact of man's utter and complete depravity is worse than a fool, a blind man leading himself and others into the pit. AND I am also learning that when Jesus identified Himself with us, at His birth, He declared for all time that man is worth saving. We were created in the image of God, and there is yet within us all the potential capacity for a level of lofty nobility of character, for selfless disregard for one's own, for an exalted measure of soul-grandeur that should move every man of God to unceasing efforts that the reverberating ministry of the Spirit might move more mightily among men every-

where.

Do you know what war is? It is a belly ripped open by mortar shell, and the man's vitals hanging out in gory disarray. Whew! What a sight! Belly and bowels, blasted and ripped, liver and kidneys ravaged almost beyond repair. But he MIGHT live. His spirit is splendid, his will to live and move up and on to higher heights is strong. Medicine will give him every possible help. He will be ministered to in many ways. Will he come back to a chastened, humbled, repentant America? Will he discover there a willingness to shoulder the blame for this gory mess, at least for a good big part of it? Will he find an America at last acknowledging that even as no man liveth unto himself, neither can a nation live, selfishly, arrogantly unto itself.

Do you know what war is? Well I DON'T. I'm seeing it first hand, to be sure. I'm not listening to fine, splendidly attired military bands, proudly marching down the avenue, the plaudits and acclaim of their fellows ringing in their ears. I'm listening to men who cry, who weep, who curse, who holler out in the madness that beclouds them. I hear the night air rent assunder with the piercing, blood-curdling shrieks of men gone mad, men turned, by war, into raving maniacs. God have mercy on us!

—Lutheran Herald.

The World Within
By Wilhelm Petterson

Behind the rampart of this carnal thing
We call the body, lies a world unseen,
Where placid seas reflect the glorious sheen
Of higher things—where voices softly sing
The sweetest melodies borne from afar,
The songs of world beyond the farthest star.

Here all is peace, and exquisitely still,
No fluster here from passion's poisoned brew.
Here life is one, in feeling, thought and will,
A heavenly realm of the eternally true.
One purpose rules within this carnal wall:
To be all one can be, and be it all.

Emotions come like evening's crystal dew
That studs the fragrant petals of the rose,
And thoughts that pass the outer toll-gate through
Blend their deep meanings in a soft repose.
Here shadows melt in seas of aureole light,
Here storms are banished, here unknown is fright.

This is God's garden in the human breast,
Where life infolded lies within a life;
A world of peace behind a world of strife;
A noble treasury of all that's best;
A sanctuary under God's own care —
A paradise on earth, for God is there.

—The Friend.

How To Read The Bible

A young woman asked to explain devotional reading of the Bible, answered: from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. *I read it because I am devoted to the one who wrote it.* To read the Bible with that motive is to read it 'devotionally', and to one who reads it in that spirit it is indeed a love letter."

—Senior and Intermediate Teacher.

RENEWAL FORM

Josef B. Haave
Rose Valley, Sask.

Dear Sir,

Enclosed find \$..... for which please renew my subscription to THE SHEPHERD foryears at fifty cents a year.

Yours truly,

(My Name)

(My Address)

Camrose College Memorial Appeal

This article was written by request for Camrose College Memorial Appeal. It is written by

Pastor Raymond Olson

KEEPING THE TRUST

God's Word cometh to us and reminds us of something so very sacred, and personal as we prepare to launch out on this appeal that will give us a greater, more far reaching Camrose Lutheran College. They are words that come to us through the lips of His inspired Apostle Paul to Timothy, a young man who was to launch out into the work more and more for himself, words spoken to remind him of the sacredness of the task which God had entrusted to him. We read (1 Tim. 5:20) "O Timothy—(and all of us are Timothies in some capacity or other)—keep that which is committed to thy trust."

We are the trustees, the custodians, of all that God has entrusted to us and God would have us to be "good stewards of the manifold riches of His grace" 1 Peter 4:10. Especially is this true in regards to the Church, and what Christ, the Head, seeks to do through the Church and its many agencies—of which Camrose Lutheran College is a very important one. To us too has been given a SACRED TRUST—the responsibility of caring for the preservation and the perpetuation of this our institution and all that it stands for.

It is a Sacred Trust which no one can possibly escape, one to which we are inevitably bound and from which no one can extricate himself with a free conscience. It is a trust which brings to our hearts and minds a three-fold appeal.

A. First of all, this trust links up with the past!

B. It makes us conscious of the present!

C. It makes us anxious about the future!

1. This Sacred trust, of which Paul speaks, linked Timothy up with his past as he had thru the influence and teaching of Paul come to know, to love Christ! Oh yes, he had enjoyed so many blessed privileges, the blessings of being a child of God! But already, even as a young man Timothy had come to know part of the other side of this sacred trust, that of duty, responsibility, willing consecrated service to Christ! Standing now on the threshold of a completely new, and fuller ministry, he is reminded of the sacredness of that which had been entrusted to him. Yes, it was a trust that linked him inevitably to the past!

It is a trust that links us too with our past. It is because of the many consecrated Timothies of the past—men and women who felt the full weight of this two-sided sacred trust, that of blessed, personal communion and fellowship with Christ, and also that of a deepfelt love and responsibility toward Christ and His Church, that led them to do what they, in spite of insurmountable difficulties and hardships did. Out of their love for Christ and His Church, and prayerful concern of those entrusted to them, they sought to keep that which had been committed to their trust! They early saw the need of a Christian institution if they were to effectively keep that trust! Yes, they prayed, they skimped, they worked, they built—Camrose Lutheran College stood there as the fruits of their labor in love for their Christ! To them it was something sacred—a Sacred Trust!

2. It is also a Trust that makes us conscious of the present! Timothy stood on the threshold of a completely new, and fuller relationship toward his Christ and his work! Up till now Paul had been his mainstay—the pillar that he could depend upon Paul realizing that feeling of insufficiency that tends to creep over one when face to face with a new challenge, a greater work, tenderly tells Timothy then, and all of us now, "Timothy keep that which is committed to thy trust!" We today stand where Timothy then stood—on the threshold a fuller life—a larger work—and God speaks to us as He urges us to go forward "keep that which has been committed to thy trust." To us, as Christians, as a Lutheran Church, is given the privilege, and the responsibility—the chance—the challenge—to do our part not only toward

making the forthcoming peace, but a definite, deepseated impact on the world of thought and life of tomorrow! Are we ready—are we willing—to keep the trust! Spared as we have been from the direct gruesomeness and terror of this present war—blessed as we have been with all the necessities of life—are we going to shamefully overlook the grace and goodness of God—are we going to forget that for which our loved ones have gone forth to bleed and die—or are we, which has always been characteristic of Lutherans in the past, going to go ahead, as one, one in mind, in spirit, and in purpose, mindful of God's present challenge as it comes to us in this Camrose College Appeal, to keep that which has been committed to our trust!

It is a trust which in truth is localized as to geography—our school is in Camrose—but its sphere of activity and influence is general, seeking to spread into the doors of all homes, especially Lutheran homes, in Alberta. We are faced today with the inability of our College to reach out and into, our homes in this way not because of any deficiencies in itself, but because of the insufficiencies of the present Camrose College building and facilities. It doesn't take much of an imagination or common sense to realize that the present College building is insufficient to meet present demands, and future challenging prospects. Taking the number of students at present attending and measuring them with the size of the building, is much like trying to stuff an oversized man into undersized pants! Our College and its staff only too sorely realized its present limitation, but it also realizes something else which it is very much concerned about, and that is the future welfare of our Church, its people, and its young people. They realize today, as our forefathers did, to them has been given a sacred trust—to train and develop our young people to be good citizens to take their rightful places in society, but above that to give them that added training which prepares them for life, and to take their rightful place in the Kingdom of God! Therefore the present Camrose College Memorial Appeal!

3. This trust makes us anxious about the future! It was Paul's anxiety for the future of Christ's cause—that His work should go forth clean and unstinted by any and every form of error, that caused him to exhort Timothy "Keep that which has been committed to thy trust." I believe that we too have cause to be just as anxious about the future of our Church and its work here in Alberta. Let us ask ourselves: "Who shall possess our Lutheran communities—who shall possess these boys and girls of ours of Scandinavian descent? Our forefathers laid a wonderful heritage at our feet—I wonder if we are not carelessly letting that which is ours, and should be ours, slip through our fingers! Our forefathers worked, they prayed, they skimped, they gave, they built. Camrose College stood there and still stands as a testimony that they were true and remained true to their trust! They were conscious of the "present" of their time, which made them very anxious about the future. May we too, all of us, do our fair share, and count it a privilege, a joy, to "keep that sacred trust which has been committed to us."

Pastor Ivar J. Saugen, chaplain in the Canadian Army, has accepted the call to serve the Viking, Parish.

Pastor Raymond Olson has terminated his work in the Claresholm field and is beginning his work in the Armena Parish in the near future.

What Is A Budget?

A budget isn't sums to me;
It's happy schoolgirls' faces
It's tired, sick mothers getting well,
It's light in gloomy places.
It isn't just long columns full
Of "headachy" addition;
It's missionaries sailing out
To fill a great commission.
It's you and I who'd like to go,
And send our gifts to prove it.
How wonderful a budget is!
It lives and so I love it.

—Edith G. Estey.

STARTLING POWER

Walter A. Maier

Condensed from "Short Talks on the Great Things of Life"

One pound of a natural substance recently discovered can yield energy equal to that developed from 5,000,000 pounds of coal or 3,000,000 gallons of gasoline. The announcement of this discovery is printed in the Physical Review, widely recognized as one of the foremost scientific periodicals of its kind in the world. So startling is this announcement that the experimenters have not yet felt qualified—as William L. Laurence writes in the New York Times—"to discuss a modern discovery that could be regarded as of equal importance in its vast implications for the immediate future."

This new source of energy, now known as U-235, "promises to make all our power source mere child's toys by comparison. For instance, fifty pounds of U-235 would propel an ocean liner or an ocean-going submarine for an indefinite period... without refueling," for each five- or ten-pound lump would have the power output of 2,500 or 5,000 tons of coal.

The explosive power in U-235 is said to be terrific. One pound will contain as much energy as 30,000,000 of T.N.T.

The method of liberating the energy of U-235, related to uranium, is simplicity itself. "All that is needed to put it to work running motors and steamships is to place it in a tank of water and keep it supplied with a constant flow of cold water." As soon as it touches the water it produces steam capable of driving powerful turbines. The process is thus termed as "the nearest practical approach to a form of perpetual motion," for as long as U-235 is supplied with water it will keep on liberating this energy until its is exhausted.

Professor John R. Dunning, Columbia University leader in this research, explained that the only problem still to be solved before U-235 can be introduced as a source of power is improvement in the methods of extraction. The natural substances from which U-235 is derived are found abundantly in the earth and throughout many sections of the world.

With the reports that have greeted the discovery of U-235 we must not overlook the far more vital and assured fact that God has given to Christians the gift of the Holy Spirit, with energies far more dynamic than those of exploding atoms or mysterious elements. The Holy Spirit can give sinners a rebirth into grace and power and make them new creatures, with purified heart and sanctified lives. While we ignore Christ, reject or ridicule Him, we are "children of wrath"; but when the power of faith comes into our hearts, and by the Spirit's guidance we enthrone Jesus as Sovereign of our souls and Ruler of our destinies, we become children of God.

Human energy at best can affect only the physical side of life. It cannot touch our hearts, comfort us in affliction and strengthen us in despair. The power of the Spirit, however, transforms fear to courage, doubt to conviction, affliction to blessing, death to life. That heavenly energy is so strong that it enables a twiceborn Christian to find happiness even in the chaos of adversity. Ray Palmer, a young teacher, alone and discouraged in New York City, harassed by religious doubts, brought his sorrow to Christ, and in his reborn trust found that strength to exult, "My faith looks up to Thee, Thou Lamb of Calvary!"

"If thou canst believe, all things are possible to him that believeth" (Mark 9:23). Do you believe

—The Christian Digest...

On The Inside

While walking down the street one day, I passed a store when the proprietor was washing the large plate glass window. There was one soiled spot which defied all efforts to remove it. After rubbing at it hard, using much soap and water and failing to remove it, he found out the trouble. "It's on the inside", he called to someone in the store. So it is with sin; it's on the inside.

The Value of Bible School Training for the Vocation of Farming

II Timothy 2: 15

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Here Paul exhorts Timothy to study the Word of God that he may be a good workman for Him. Likewise we also as young people should and must study the Word of God not only at home, but also in schools. — Christian schools where we are taught the true Christian ways of life, the ways that lead us to our Heavenly home.

We can make very good use of the training we receive at the Bible School in our our Vocation of Farming for in no other work does one come as close to God's creation. We can truly say as in Matt. 6: 28-29 "Consider the lilies of the field how they grow; they toil not, neither do they spin yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

We can watch God's hand in the growing of crops and gardens. All we have to do is to plant the seed in the cultivated soil and we leave the rest to Him. It is He that sendeth the rain and the sunshine from heaven; that waters and causes the grain to grow. We hear so often people begin to grumble as soon as it begins to get dry. Where is our faith that needs only the size of mustard seed to remove mountains? Why cannot we take God at His Word and trust that His will shall be done? Matt. 6:33 "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you".

We as Christians can take the good with the bad because we know it is God's will and the He has some great purpose in it all. We must launch out in faith, trusting the God will bring the blessings. All we need to do is to ask God for everything and anything we desire and if it is in accordance with His, will we have His promise in Matt. 7: 7-8 "As and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." This is the promise of God.

There are also other ways in which our Bible School Training helps a great deal—that of family devotion. It is so refreshing to read God's Word and speak to Him. Yet it is easy to let the forces of evil come into our lives. For instance one may come in after a long day's work very tired. Then it is easy to go to sleep without even a word of prayer. You become sleepy all of a sudden, that is the devil my Friend trying to rob you of the precious moments with God. How can we expect His richest blessings to rest upon us if we do not give Him the Honor and Glory that belongs to Him alone.

Some times we meet with trials that are hard to understand. At such time we may ask, "Why must all this happen to me?", but in the end we find that God's Almighty Hand has been leading and guiding. We can truly say with Paul in Romans 11:30.

"O the depth of the riches both in the Wisdom and the Knowledge of God, how unsearchable are His judgements and His ways past finding out."

Olaf Knutson,
Torquay, Sask.

Shaping Influences

"How I wish I had built an altar when we started our married life," a father said to his pastor recently. Dr. Norman McLeod tells of one who said the same thing: "I shall never forget the impression made upon me during the first year of my ministry by a mechanic whom I had visited, and on whom I urged the paramount duty of family prayers. One day he entered my study, and burst into tears as he said, 'You remember my girl, sir? She was my only child. She died suddenly this morning. She has gone, I hope, to God; but if so she can tell Him, what now breaks my heart, that she never heard a prayer in her father's house, or from her father's lips. Oh, that she were with me but for one day more!'"

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i August, 1945

Lukas 16: 1—9

Kjere dere some leser dette, naade vere med eder og fred fra Gud vor Fader og den Herre Jesus Kristus!

Jesus fremstiller den utro husholder i denne Lignelse baade som et ansvarende og efterfølgelsesverdigt eksempel. Vi bør ikke vere utro som han men vi bør vere kloke som han.

La os aldrig glemme at alt vi eier av jordiske verdier enten det er meget eller lite, er ikke eget eie, alt er Guds. Vi er bare husholdere over disse ting. Den rette bruk av disse verdier er vor gudstjeneste. Det er ikke for store fordringer Gud i dette evangelium krever av os i bruken av hans eiendom. Han kaller det selv aa "Vere tro i smaas." — "aa vere tro i det som hører andre til."

Det staar daarlig til med noen hver av os naar vi tar i betraktning bruken av penge og andre verdier, Gud har betroet os. Hvor man kan vere slurv og likegyldig i saa maate! Mange tar ikke i betraktning aa skudsle bort penge i overdaadighet i vellevnet, ja i fraadseri og drukkenskap som er bare til skam og skade for en. Man glemmer der kommer en regnskapsdag. Vi gjør vel i aa ta advarsel av den utro husholder.

Hvad kan vi saa lere av denne mann?

At vor husholdningstid tar snart slut. Hvad venter os da? Har vi sørget for at vi kan bli optat i de evige boliger? Jesus sier, gjør eder venner ved den uretfærdige mammon for at de, naar den svikter maa ta imot eder i de evige boliger. "Den uretfærdige mammon" d.e. den jordike rikdom. Den kaller Jesus "uretfærdig" fordi, naar den faar bestemme et menneskes handlemaade altid vil drive ham til aa sette egenytte som sin høyeste regel med tilsidesettelse av nestens rett aa øke sit gods, aa skrape sammen fra alle kanter. Men fordi rikdommen paa den maate faar mennesket til aa tjene sig, drive ham till aa sette egenytte som sin høyeste regel og til drive det til uretfærdighet, til aa krenke nestens ret.

Men en kristen vil kunne bruke endog den "uretfærdige mammon" paa ret maate saa saa den ikke faar bli ens "herre" men "Tjener". Han vil ved den rette bruk av den, "gjøre sig venner" d.e. hjelpe trengende brødre og søstre. De vil vite aa bruke disse jordiske rikdomme i kjærlighetens tjeneste. Vi ska i vor livstid vise os som tro husholdere idet vi har ikke bare vort eget bedste for øie men ogsaa de andres. Herren har jo ogsaa uttrykkelig vitnet at enhver kjærlighetstjeneste mot hans brødre, ved dommen skal aktes som utvist mot ham. Matt. 25:35 flg.

"Jeg var hungrig og I gav mig aa ede; jeg var tørstig og I gav mig aa drikke; jeg var fremmed og I tok imot mig; jeg var nøken og I kledte mig; jeg var syk og I saa til mig; jeg var i fengsel og I kom til mig," osv.

Derfor er det av største betydning for os at vi viser os som tro husholdere over disse jordiske goder saaledes at vi bruker dem till aa tjene vore medmennesker, serlig dem som er i nød go trang. For finnes vi aa ikke vere tro i det som er smaas, og i "det som hører andre til" da kan vi ikke vente aa faa noget til eget eie. Det som virkelig er vort eget eie er de evige verdier som vi kan ta med os ind i evigheten. Det er det som Jesus kalder den gode del som ingen kan ta fra os.

"Skriv dig Jesus; aa mit hjerte o min Konge og min Gud At ei vellyst eller smerte dig formaar at slette ut Denne innskrift paa mig set Jesus ut av Nasaret den korsfestede min ere, og min salighet skal vere."

—O. J. M.

Det er naar vi følger innbydelsen "Kom til mig" at vi oplever friheten fra loven.

Gjenkomstforventning som slaar "Feil"

Av pastor Fredrik Wisløff

I nitten hundre aar har Guds menighet ventet Jesu gjenkomst; men enda er han ikke kommet.

Saa levende har forventningen til sine tider vært, at mange mente at de aldrig skulde smake døden, men oppleve Kristi komme. Og dog er de alle døde.

Forventningen har gaat gjennom kirkens historie som en bølge der har vokset og sunket. Til tider har den levd i det stille i troende menneskers hjertedyp; men saa har den vokset sig sterk og levende og faat menneskene til den faste tro at nu stod hans gjenkomst for døren.

Har saa al denne forventning allikevel tat feil?

Man har regnet ut tiden og endog fastsat dagen. Man har forlat sine jordiske eiendeler og samlet sig paa høider for at møte ham naar han kom. Og saa har de skuffet maatte vende tilbake til sit jordiske arbeide.

Ja vel, en saadan utregning er feil. Skriften formaner til nøkternhet. Vi skal ikke "la os drive fra vet og sans" (2 Tess. 2, 2).

Og dog er denne feil tilgivelig. En endnu større feil er det av kristne mennesker ikke at vente.

Den er minst nøktern som ikke lever i stadig forventning. Forventning av Jesu gjenkomst hører netop med til den kristnes "vet og sans".

Man skal vokte sig for at smile av dem som lever i en konkret forventning av Jesu komme. Vi burde vist heller graate over dem som kalder sig med kristennavn og ikke venter ham.

Jeg bilte engang med min søsters lille gut fra Vestlandet til Oslo. Et stykke sat han ved siden av mig paa føreriset og fulgte spent med paa veien. Særlig syntes han det var spendende naar veien svingte og jeg tutet i bilhornet. Men jeg synes enda jeg ser hans forundrede lille fjes da han nesten be-bebreidende saa paa mig og sa:

"Men det var jo ingen, onkel. Hvorfor tutet du da?"

*

Forventningen maa leve i et kristent menneskes hjerte; for i den ligger baade troen, kjærligheten og haapet. Saa sant kjærligheten til ham bor i vort hjerte, maa vi vente paa ham.

Kjærligheten skaper lengsel, og lengsel skaper forventning.

Jeg bodde i sommer i 1940 i Østfold. Flere tusen av Østfolds unge med-var da internert i Sverige. Saa kom det beskjed i avisene om at de snart skulde komme hjem.

Men det tok lenger tid end beregnet.

En kvinde som bodde i nærheten av mig, hadde sin mand i Sverige. Tre ganger drog hun til stasjonen i Fredrikstad for at møte ham. Tre ganger blev hun skuffet. Først den fjerde gangen kom han.

Vi er kaldt "Lammets brud". Gud gi os det brudesind som venter og gaar ham i møte.

*

Den rette forventning skaper arbeids-trang.

Mon det har vært noen kristelig vekkelse som har gaat over verden uten at den har vært preget av en levende forventning om Herrens snarlige komme.

Omkring aar 1000 gik det en misjonsvekkelse over Europa. Man hadde misforstaatt Bibelens tale om tusenaarsriket, og trodde at de tusen aar nu var omme, og at Jesu gjenkomst stod for døren. Og følgen var et fremstøt for den kristne kirke.

Omkring aar 1030 blusset vekkelsen op igjen, idet man tenkte at de tusen aar skulde regnes efter Jesu død.

Som følge av disse vekkelser blev Norge kristnet.

Gud gi at den levende menighet i Norge, som er en frukt av et forventende misjons-folks arbeide, selv maatte vere et folk som var besjelet av den samme glød.

Den menighet som ikke er besjelet av forventning, er hverken sterk eller glad.

Kan Du Glemme...

Av prof. Lars Lillehei

Kan du glemme Herrens stemme? — mildt den lød i barndomsaar. Kan du beste minner glemme mens du villt i verden gaar?

Kan du glemme søndagskolen, — glemme sang og bibelord, glemme ham der, mild som solen, benket dig ved livens bord?

Kan du glemme juesangen — barnegledens rike tid, kirkehus med klokkeklangen, naar med mor du vandret dit?

Kan du glemme menigheten, preken, bønn og salmesang? Der Gud gav dig hjertefreden, der du fikk den mangen gang.

Kan du glemme, du er elsket med en Frelzers kjærlighet? Kan du glemme, du er elsket mens du hungrer efter fred?

Kan du alle minner glemme fra den tid Gud var dig god? Hører du ei Herrens stemme: Kom til pakten du forlot!

Tiden sakte lister sig, glasset rinner, stanser ei; døden oss i hælen gaar, evigheten forestaar.

Frykt ikke, ti jeg er med dig! Se dig ikke engstelig om, ti jeg er din Gud! Jeg styrker dig og hjelper dig og holder dig oppe med min retferds høire.

—Esaia. 41:10.

Salig er den mand som ikke vandrer i ugudeliges raad og ikke staar paa synderes vei og ikke sitter i spotteres sæde, men har sin lyst i Herrens lov og grunder paa hans lov dag og nat. Salm. 1:1, 2.

Et uttrykk for det forventningsfulde hjerte er at vi gransker det profetiske ord. Vel kan vi her ta meget feil. Det har vært gjort og gjøres stadig. Ingen kan her gjøre krav paa ufeilbarhet. Det er derfor ret at være forsiktig.

Men vi sier igjen:

Den største feil er ikke at tolke profetordet galt. Den største feil er at la profetordet ligge.

Profetordet skal forstaaes av den tid som oplever det.

Det har i det siste vært sagt at profetordet maa forstaaes ut fra dets egen historiske tid, og at greske og hebraiske bokstaver og talverdier skal legges til grund for tolkningen.

Det siste tror jeg neppe er eksegetisk holdbart og heller ikke i overensstemmelse med profetens vesen.

Profetordet peker fremover. Det er ikke spørsmål om hvad profeten selv hadde betingelse for at forstaa av sin egen profeti. (1 Pet. 1, 11.) Han var Guds talerør, som talte til kommende tider. Gresk og hebraisk er ikke mer hellig end de spraak vi taler.

Endetidens menighet skal forstaa endetidens profetier. De skal forstaa det ut fra det de selv oplever, ut fra sin egen tid og tankegang og fra bebegivenheter som da skjer omkring i verden.

Og dette skal vi vaake over. Bibelen skal leses i lys av det som i dag skjer.

Vi skal staa paa vor varde og speide og "lytte efter lyden av hans trin."

*

Mon forventningen er sterk i dag? Og dog er han nærmere idag end noen sinde før.

Kjære Guds folk: La os vente.

Jesus kommer snart.

Naar I ser disse ting skjer, da løft eders hode, ti eders forløsning stunder til."

—Fr. W.

Broderbaandet.

Guds mangeslags naade.

Jeg dør og gjør levende, jeg saarer og jeg læger. 5 Mos. 32, 39.

Vi har sikkert vært fristet til aa opfatte naaden for snevert. Vi har sett den noksaa ensidig som levendegjørende naade, og har lite regnet med den dødende.

Denne misforstaaelse har dype røtter.

Naar vi i vaar tid saa hyppig overser den dødende naade, da beror det paa vaar grunn-syndserkjennelse og overfladiske syn paa menneskets fordervelse.

Vaar tids vanlige omvendelsespreken tyder paa at vi anser det naturlige menneske modent til omvendelse i det øieblikk da det selv fatter beslutningen om aa omvende sig. Dette er jo en merkelig tillit til det naturlige menneske, og helt uforenlig med Skriftens beskrivelse av det.

Bestod omvendelsen ikke i noget mere enn dette, at dette, at det naturlige menneske, som ved vekkelsen er oplyst om at det lever uomvendt, nu med bevissthet og vilje beslutter aa omvende sig, da var den i sannhet ikke det under som Skriften sier den er. Da var heller ikke det naturlige menneskes viljeliv saa ganske forvendt, som Skriften sier.

Her avslører vi vaart overfladiske syn baade paa synden og paa omvendelsen: i samme øieblikk som det vakte menneske beslutter aa omvende sig, mener vi at det er modent for Guds levendegjørende naade. Vi er stilltiende enige om at vekkelsen har skjenket dette naturlige menneske tilstrekkelig av Guds dødende naade. Og vi mener oss paa den sikre side, naar vi sterkest mulig har understreket, at det er redeligheten hos den vakte, det nu ved omvendelsens valg kommer an paa.

Men her tar vi sikkert feil. Naturligvis kommer det an paa redeligheten. Men det er dog ikke nok. Ogsaa den egenrettfærdige kan være subjektivt redelig, det vil si: han handler efter det indre lys han har.

Enhver kristen som har nogen evne til aa iaktta sig selv, vil visst innrømme at han ved sin beslutning om aa overgi sig til Gud, ingenlunde var død. Det som skal og maa dødes, nemlig det gamle menneskes tillit til sin egen forstand og sin egen vilje, var nok forholdsvis urørt ennu. Selve valget var kanskje det beste bevis for, hvilken tillit vi ennu hadde til vaar egen viljes kraft. Derfor blev vi ogsaa saa forskrekket da det viste sig at vaar viljesbeslutning ikke holdt det vi hadde ventet oss av den.

Og selvsraadigheten var ved omvendelsens valg kan hende ennu mere urørt og uskadt hos oss. Vi hadde gjort oss op en mening om hvordan det skal gaa for sig hos den som omvender sig. Men vi oplevet meget snart at det ikke gikk slik. Og saa, ja saa begynte vi bevisst og ubevisst at presse oss frem. Og da saa heller ikke det gikk, da blev vi ganske raadvile og fortvilet. Og visste dermed at vi ingenlunde hadde opgitt tilliten til oss selv. Vi var sikre paa at vi forstod denne sak rett. Derfor falt det oss ikke inn at vi som en blind bare skulde la oss lede av ham som kjente det hele fra evighet.

Men han som hadde begynt sin gode gjerning i oss, han fortsatte den i naade inntil vi var ganske utarmet og overgav oss til ham paa naade og unaade.

—O. H. M.

Soleglad

Dagen falt ofte tungsom og trist, saa regntung og mørk og sur; sjelen satt knuget taus og forsagt som fangen bak voll og mur.

Gud selv syntes da saa kold og fjern, og yder oss ingen trøst. Vi prøvde en bønn — tilbake kom kun ekkoet av vaar røst.

Da hendte det tidt ved soleglad at skyene delte sig: vi saa Guds smil, og et vell av lys falt straalende paa vaar vei.

Carrie Bue Moen.

QUESTION: Does the Bible teach that there is an eternal hell?

Answer: The answer is so obvious, that it is scarcely necessary to take any space in the "Banner" for this. However, we know that many are bewildered by the broadcasts of various sects and isms and preachers of annihilation, whose teaching is as old as the race, and which is so readily believed because it agrees so perfectly with the wishes of unregenerate man. Yes, the Bible teaches that there is an eternal hell, just as clearly as it teaches an eternal heaven. In fact, the word "eternal" is the same in most cases this word—in New Testament the Greek means *never-ending*, and the Bible uses it thus except in a few instances. We shall refer you to the New Testament, because, as you may know, the Scriptures were given to us as a progressive revelation with its finality in the New Testament, which therefore has the clearest statements concerning both heaven and hell.

Hell is eternal: Matt. 18:8, 25:46; 2 Thess. 1:9; Rev. 14:11, 20:10.

Hell is torment for body and soul, not annihilation; an awful separation from God; an everlasting anguish with the evil spirits: Matt. 10:28, 22:13, 25:41; Mark 9:43-48; 2 Peter 2:17; Rev. 14:10-11, 19:3, 20:15.

Many other Bible references may be given. But these will suffice for anyone who wants to believe what the Bible teaches. Do not let Russelites (who now call themselves "Jehovah's Messengers"), or any other sect, bewilder you with their philosophy about what kind of bodies and spirits *can* suffer, or what *kind* of suffering it is. Take the old Bible, and read just what God says. God's will is that you accept salvation now. If you refuse be saved you have chosen to be among the lost.

SOUL SAVING SERVICE

By Pastor C. K. Solberg.

Pastor Solberg is one of the Evangelists of The Norwegian Lutheran Church of America. When he speaks or writes he does so out of many years of rich and varied experience as pastor and travelling preachers. In his latest booklet entitled SOUL SAVING SERVICE, Pastor Solberg makes a warm and earnest plea to the church to steer a middle course between the sects on the one hand and formalism on the other.

In a series of conversations between members of a certain congregation Pastor Solberg shows the need for real spiritual life in our congregations and the place of evangelism in securing such life. The chief part in these conversations is taken by the following characters:

1. John, a mature, well-balanced Christian who has been praying faithfully for a deepening of the spiritual life of the congregation.

2. James, a believer who has become discouraged and critical because of the formalism and coldness of the church and who has drifted toward the sects. In the course of several visits from John, James is won back.

3. The pastor who has been brought to realize that not everything is right in his flock and who now preaches for conversion.

4. Joseph, a young man who has been brought to a living faith in Christ by the pastor's recent preaching.

5. George, a friend of Joseph's who has resented the pastor's new emphasis and gone elsewhere to church but who is won for Christ and back to church by the work of John and Joseph.

Around these five characters and their conversations is built the fascinating story of how a congregation was changed from a self-satisfaction society to a spiritual force.

The writing has been so well done that most readers will not put the booklet down till they have read it from cover to cover. At the same time that it makes interesting reading it is also surprising how much wisdom and material the author has been able to include in the brief compass of 52 pages.

Those who are interested in the promotion of real spiritual life in our congregations will read this booklet with much profit. It may be obtained from Augsburg Publishing House, Arnesen Book Shop, or directly from the author, Pastor C. K. Solberg, 4145 Harriet Ave., Minneapolis, Minnesota.

Dr. George Aas.

WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

My Prayer

Take my life dear Lord and use it
As Thou wilt in service sweet
Use it Lord unto Thy glory
Till life's journey is complete.

Guide me, lead me, Lord I ask it
As through life I needs must go
Teach me how to truly serve Thee
And Thy love to others show.

Fill my heart, Lord, with Thy Spirit
That my life for Thee will glow
As a beacon brightly burning
In Thy service here below.

Help the erring ones I meet with
In this world of sin and woe
Make my every word and action
Thee as Saviour, them to show.

Mrs. Enoch Ehlin,
Erickson, Man.

Canada District L.D.R. Convention

The sixth biennial convention of the Canada District L.D.R. met in Zion Church, Saskatoon, Sask., on Saturday, July 7th with Miss Irene Rude, the district president, presiding. The theme of the convention was "The Open Door" based on Rev. 3:8. The guest speakers were Miss Myrtle Larson, national L.D.R. president, and Miss Arna Njaa, the executive secretary.

At the morning session Rev. G. O. Even-son, Dean of S.L.B.I., brought the convention message on the topic "The Open Door". Following this message, the business meeting was held. A panel discussion was given on the theme "Entering Open Doors", with following sub-headings: "Through Witnessing" — Mrs. Carl Johnson, Irma, Alberta; "Through Prayer" — Clarice Skaret, Arma, Alberta; "Through Giving" — Hanna Haugen, Spruce Home, Sask.; "Through Organized Missions" — Mrs. J. B. Haave, Rose Valley, Sask. Mrs. Brun gave a talk on "The Open Door to Closer Fellowship with God". The closing message of the morning came from Arna Njaa who spoke on the topic, "My Gifts Find Open Doors". Miss Njaa stressed the fact that we give ourselves through our gifts and so offering time should be a prayerful time. She encouraged our L.D.R.s to use the worship offering rather than the old practice of paying for lunch.

To start the afternoon session Dr. Storaasli of Saskatoon led a Bible study of Rev. 3:7-13 and giving as well an introduction to the Book of Revelations. Dr. Aasgaard brought a greeting on his own behalf and for Dr. Bergsaker who could not be present. Mrs. Geo. Hendrickson, District W.M.F. president spoke briefly mentioning particularly temperance work. The Credentials Committee reported that there were 26 delegates and 35 visitors registered. A set of books was awarded to the delegates from Winnipeg for the greatest total mileage. Missionary Gerhard Ostrem gave a brief greeting. Miss Myrtle Larson gave the main address of the afternoon on "The Open Doors of the World" using I Cor. 16:9 as a text; "A great door and effectual is opened unto me, and there are many adversaries." Before the convention offering was taken, Miss Myrtle Englestad of Saskatoon gave the Worship Offering meditation.

At the evening joint session with the W.M.F. the officers of both organizations were installed. Mrs. Lavik led the installation ceremony. The following are the new L.D.R. officers:

President: Hana Haugen, Spruce Home, Sask. 1st Vice-president: Norma Lyseng, Camrose, Alta. 2nd Vice-president: Margaret Braaten, Saskatoon, Sask. Sec-treasurer: Janet Lee, Saskatoon, Sask. Historian: Clarice Skaret, Arma, Alta.

The evening before the convention, the W.M.F. and the L.D.R. had a Mother and Daughter banquet at the King George

A Word to Christian Youth On Two Intriguing Topics:

ENGAGEMENT and MARRIAGE

By Mrs. L. A. Pierson.

In an age like ours, when every daily paper carries glaring stories of broken homes, and every community has its share of the broken hearted, disillusioned children, it is no wonder youth often asks if it is possible to have a beautiful engagement, and a happy marriage.

Most young people hope at some future time to have a happy home of their own, and because of circumstances over which they have no control, they are led to wonder if such a thing can be theirs.

Engagement is a serious matter—one not to be entered into lightly. It is a most holy, beautiful experience when two young people decide to permanently share life together. There are many things to consider. No one can tell another what to do or what not to do in matters where love is involved, as it should be in the matter of engagement, but there are some things so essential that they should be considered beforehand.

First of all, a Christian young person should pray to God for divine guidance in matters of love as well as all other things—that God's plan may be carried out in His way. Then *keep yourself pure* for your own sake, and also for the young man or woman you hope some day to marry. Do not expect greater perfection of your friend than you are able to give yourself. None of us are perfect. But we can keep ourselves pure.

It is not necessary to think alike to the minutes detail, but you should agree on certain essentials.

The most important of these is religion. A common background and ancestry often makes for a better understanding, and mutual sympathy, but are not essential. A common religion is essential for a completely happy home and family. A truly Christian home, where Christ is lived in the hearts of all, is the nearest one can get to heaven on earth, and is a worth while goal for every young person. When Christ is primary, all else becomes secondary.

Other essentials on which there should be agreement are the handling of money and pleasures. The love of money is the root of all evil, and it is logical to believe that many difficulties arise over differences of opinion in its use.

If you agree on the essentials it is not necessary or even possible to anticipate every problem that might arise on through the years.

A broken engagement leaves a bad scar—it is too sacred a thing to be played with. Do not become engaged unless you are ready to limit your dates to the one to whom you are engaged. Hold your standards high, and keep yourself pure. Pray much to God for His guidance before you become engaged—then that period in your life can be one of the most beautiful of all in the anticipation of still more happiness in marriage.

Marriage, in which we experience the greatest joy on earth, is the most natural union of man and woman. In order to have this experience there must be true love—not merely infatuation, or only physical attraction. In order to grow happily together there must be a common spirit of

Hotel. After the delicious meal that was served, Miss Larson and Miss Njaa each spoke. As our guest speaker for the evening we had Miss Alice Eastvold of Minneapolis.

We thank God for the interesting and inspiring convention we had. Our thanks go also to Miss Larson and Miss Njaa for their challenging messages and to the retiring executive for their faithful service. May we support the new Executive with our prayers so they may be able to carry on the work of the L. D. R. in Canada district to the glory of God.

Are all the Children In?

"I think oftimes as the night draws nigh,
Of an old house on the hill,
Of a yard all wide, and blossom-starred,
Where the children played at will.

"And when the night at last came down,
Hushing the merry din
Mother would look all around and ask,
'Are all the children in?'

" 'Tis many and many a year since then,
And the old house on the hill,
No longer echoes to childish feet,
And the yard is still, so still.

"But I see it all as the shadows creep
And though many the years have been
Since then, I can hear my mother ask,
'Are all the children in?'

"I wonder if, when the shadows fall,
On the last short earthly stay,
When we say goodbye to the world outside,
All tired with our childish play,

"When we meet the Lover of boys and girls,
Who died to save them from sin,
Will we hear Him ask as mother did,
'Are all the children in?'

—From 212 Victory Poems.

A Trail of Light

Harry Lauder, the famous comedian and entertainer, in a speech before the members of the Indianapolis Commercial Club, related this experience: "Some years ago I was sitting at dusk at the window of a house in Scotland so situated that it commanded the view of an entire street of the city.

"Suddenly there came out from the alley-way near the house a man with a lighted torch on the end of a stick. Going to a lamp-post nearby he thrust the torch to the nozzle of the gas-jet which immediately burst into light. He then went to the next post, about the middle of the square where the flame from the little torch awakened another blaze of light. I sat there watching that lamp-lighter as he pursued his task, and long after his form became indistinguishable, I could trace his movements by the lamps he lighted and the long trail of light that he left behind him.

"Your business and mine, my friends, is to so live that after our personalities have become lost in the shadows, we shall leave behind us a trail of light that will guide the steps of those who otherwise may walk in darkness."

high ideals, and a oneness of purpose in life. It is not necessary to be consciously tactful with one's husband or wife. In true love there is no desire but to be kind to the other. There is no distrust or misunderstanding.

Try not to allow minor details to harass you to the extent of causing great unhappiness. Many people make themselves miserable over mere trifles and fail to see the big things for which they should be supremely happy.

Invite Jesus Christ to be with you in a very real sense in your home—feel that He is present on every occasion. A life lived as in His real presence is bound to be abundant life.

Divorce—the divorce menace leaves so much human wreckage along the way. Parents have scarred lives and the poor children suffer most of all. Much agony is suffered in a family before there is a divorce, and we should pray that we might be delivered from this evil.

If engagements and marriages are considered seriously and prayerfully there will be no divorce problem for us.

I covet for every Christian young person contemplating marriage the joy of a happy home where no unkind word need ever be spoken. It is possible to attain this goal.

No man has faith just because he submits to the inevitable.